

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

EmEmO teliyaka-saurASTraM

In the kRti ‘EmEmO teliyaka’ – rAga saurASTraM, zrI kRSNa allays the doubts of gOpis.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. In this kRti, the Lord tries to convince the gOpis of His prowess by citing His previous exploits.)

P Em(E)mO teliyaka palikedaru celulAra
nA mIda daya lEka

C1 munu mandara giri munuga kUrmamai
vIpuna tAlcaga lEdA (EmEmO)

C2 kari rAju makaricE gAsi jendaga nEnu
karuNa jUDa lEdA (EmEmO)

C3 veravaka nITa joccina sOmakuni koTTi
vEdamu tE lEdA (EmEmO)

C4 kALindi lOni kALiyuni madambunu
kAlan(a)Naca lEdA (EmEmO)

C5 makaramu kompOyina guru putruni
mari tecci(y)osaga lEdA (EmEmO)

C6 tyAgarAjunaku sakhuDaina nAdu
pratApamu vina lEdA (EmEmO)

Gist

O Damsels!

Without having compassion on me, You speak a lot of things unknowingly.

1. In the past, when the mandara mountain sank into the ocean, did I not bear it on my back by taking the form of tortoise?
2. When gajEndra was suffering in the grip of a crocodile, did I not show mercy on him?
3. Did I not bring back the vEdAs by fearlessly slaying the demon sOmaka who plunged into the ocean?
4. Did I not sub-due, by my feet, the arrogance of the serpent kALiYa in the river kALindi?
5. Did I not bring back and hand over the son of my preceptor who was carried away by conch demon paJcajana?
6. Have you not heard of my exploits?

Word-by-word Meaning

P O Damsels (celulAra)! Without (IEka) having compassion (daya) on (mIda) me (nA), You speak (palikedaru) a lot of things (EmEmO) unknowingly (teliyaka).

C1 In the past (munu), when the mandara mountain (giri) sank (munuga) into the ocean, did I not (IEdA) bear (tAlcaga) it on my back (vIpuna) by taking the form of tortoise (kUrmaimai)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C2 When gajEndra – the king (rAju) of elephants (kari)- was suffering (gAsi jendaga) in the grip of a crocodile (makaricE), did I (nEnu) not (IEdA) show mercy (karuNa jUDa) on him?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C3 Did I not (IEdA) bring back (tE) the vEdAs (vEdamu) by, fearlessly (veravaka), slaying (koTTi) the demon sOmaka (sOmakuni) who plunged (joccina) into the ocean (nITa) (literally water)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C4 Did I not (IEda) sub-due (aNaca), by my feet (kAlanu) (kAlanaNaca), the arrogance (madambunu) of the serpent kALiYa (kALiyuni) in (lOni) the river kALindi?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C5 Did I not (IEdA) bring (tecci) back (mari) hand over (osaga) (tecciyosaga) the son (putruni) of my preceptor (guru) who was carried away (kompOyina) by conch (makaramu) (literally sea animal) demon paJcajana?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C6 Have you not (IEdA) heard (vina) of my (nAdu) – the benefactor (sakhuDaina) of tyAgarAja (tyAgarAjunaku) - exploits (pratApamu)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

Notes –

C1 – In the book of TSV/AKG, the word ‘celulAra’ is given at the end of this caraNa. This needs to be checked. Any suggestions ???

C1 – kUrmAvatAra—churning of Milk Ocean - zrImad bhAgavatam – 8.7 refers.

C2 – kari rAju – gajEndra - zrImad bhAgavataM – 8.4 refers.

C3 – veravaka – There are three telugu words of similar spelling – vera or verapu – fear, terror; veravu or veruvu – skill; veragu – surprise. In the present context, the word is in negative form; therefore, the meaning ‘fear’ has been adopted. Any suggestions ???

C3 – veravaka – fearlessly – this can either be applied to demon sOmaka or to the Lord. From the context, as the Lord is trying to convince the gOpis of his capabilities, this has been applied to the Lord. Any suggestions ???

C3 – sOmaka – This pertains to matsya avatAra of the Lord. As per zrImad bhAgavataM 8.24, the name of the demon who stole the vEdAs is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the form of Fish. The demon was killed by the Lord in that avatAra. The following verse of zrImad bhAgavataM (8.24) is relevant –

atItapralayApAya utthitAya sa vEdhasE |
hatvAsuram hayagrIvaM vEdAn pratyAharaddhariH || 57 ||

“Having killed the demon hayagrIva, He restored the vEdAs to brahmA when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in zrImad bhAgavataM 5.18 as under –

vEdAn yugAntE tamasa tiraskRtAn
rasAtalAdyO nRturaGavigrahaH |
pratyAdadE vai kavayE(a)bhiyAcatE
tasmai namastE(a)vitathEhitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form of a demon, stole all the vEdAs and took them down to the planet of rasAtala. The Supreme Lord, however, in His form of hayagrIva retrieved the vEdAs and returned them to Lord brahmA when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.”

"Legend has it that during the creation, the demons Madhu and Kaitabha stole the Vedas from Bhramha and Vishnu took the Hayagriva form to recover the Vedas from the demons. Another legend has it that during the creation, Vishnu compiled the Vedas in the Hayagriva form and that the Hayagriva Avatara precedes the Matsya Avatara wherein he recovered the stolen Vedas from the demons Madhu and Kaitabha." Souce –

<http://srilakshmihayagriva.com/stotram.aspx>

There is an apparent contradiction on who stole the vEdAs – whether it is sOmakaAsura or hayagrIva or madhu kaiTabha. There is also an apparent contradiction as to the avatar of the Lord for restoration of vEdAs – whether it is matsya or hayagrIva. Until this is resolved, the readers may draw their own conclusions. Any suggestions ???

C4 – kALindi – kALiya mardana - zrImad bhAgavataM – 10.16 refers.

C5 – guru putra –restoring the son of his guru - zrImad bhAgavataM - 10.45 refers.

For English rendition of zrImad bhAgavatam, please visit site –

<http://srimadbhagavatam.com/>

Devanagari

प. ए(मे)मो तेलियक पलिकेदरु चेलुलार
ना मीद दय लेक

च1. मुनु मन्दर गिरि मुनुग कूर्ममै
वीपुन ताल्चग लेदा (ए)

च2. करि राजु मकरिचे गासि जेन्दग नेनु
करुण जूड लेदा (ए)

च3. वेरवक नीट जोच्चिन सोमकुनि कोट्टि
वेदमु तेलेदा (ए)

च4. काळिन्दि लोनि काळियुनि मदम्बुनु
काल(न)णच लेदा (ए)

च5. मकरमु कोम्पोयिन गुरु पुत्रुनि
मरि तेच्चि(यो)सग लेदा (ए)

च6. त्यागराजुनकु सखुडैन नादु
प्रतापमु विन लेदा (ए)

English with Special Characters

pa. ē(mē)mō teliyaka palikedaru celulāra
nā mīda daya lēka

ca1. munu mandara giri munuga kūrmamai
vīpuna tālcaga lēdā (ē)

ca2. kari rāju makaricē gāsi jendaga nēnu
karuṇa jūḍa lēdā (ē)

ca3. veravaka nīṭa joccina sōmakuni koṭṭi
vēdamu tēlēdā (ē)

ca4. kāḷindi lōni kāḷiyuni madambunu
kāla(na)ṇaca lēdā (ē)

ca5. makaramu kompōyina guru putruni
mari tecci(yo)saga lēdā (ē)

ca6. tyāgarājūnaku sakhuḍaina nādu
pratāpamu vina lēdā (ē)

Telugu

- ప. ఏ(మే)మో తెలియక పలికెదరు చెలులార
నా మీద దయ లేక
చ1. మును మన్దర గిరి మునుగ కూర్మమై
వీపున తాల్పుగ లేదా (ఏ)
చ2. కరి రాజు మకరిచే గాసి జెన్దగ నేను
కరుణ జూడ లేదా (ఏ)
చ3. వెరవక నీట జొచ్చిన సోమకుని కొట్టి
వేదము తేలేదా (ఏ)
చ4. కాళిన్ది లోని కాళియుని మదమ్మును
కాల(న)ణచ లేదా (ఏ)
చ5. మకరము కొమ్పొయిన గురు పుత్రుని
మరి తెచ్చి(యొ)సగ లేదా (ఏ)
చ6. త్యాగరాజునకు సఖుడైన నాడు
ప్రతాపము విన లేదా (ఏ)

Tamil

- ప. ఏ(మే)మో తెలియక పలికెత్³రు శెల్లులార
నా మీత్³ త³య లేక
శ1. మును మన్దర³ కి³గి మునుక³ శూర్మమై
వీపున తాల్శక³ లేతా³ (ఏమేమో)
శ2. కరి రాజు మకరిశే కా³సి జెన్దత్³క నేను
కరుణ జు³డ³ లేతా³ (ఏమేమో)
శ3. వెరవక నీడ జొశ్శిన³ సోమకుని కొట్టి
వేదత్³మ³ తే లేతా³ (ఏమేమో)
శ4. కాలిన్ది³ లోని కాలియ³ని మదమ్పు³ను
కాల(న)ణశ లేతా³ (ఏమేమో)
శ5. మకరము కొమ్పొయిన గు³రు పుత్రుని
మరి తెశ్శి(యొ)సక³ లేతా³ (ఏమేమో)
శ6. త్యాక³రాజునకు సఖుడైన నాడు³
ప్రతాపము విన లేతా³ (ఏమేమో)

అధియాత్తు యెన్నెన్నవో పేశుకిన్దీర్, పెండిరే,
యెమ్మీత్తు కరుణెయిన్దీ;

1. முன்பு, மந்தர மலை (நீரில்) மூழ்க, ஆமையாகி,
முதுகின்மீது சுமக்கவில்லையா?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;
2. கரியரசன், முதலையிடம் துயருற, நான்
கருணை காட்டவில்லையா?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;
3. அச்சமின்றி, நீரில் புகுந்த சோமகனைக் கொன்று,
வேதங்களைக் கொணரவில்லையா?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;
4. காளிந்தி நதியில், காளியனின் செருக்கினை
(எனது) காலினால் அடக்கவில்லையா?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;
5. திமிங்கலம் கொண்டுசென்ற குரு மைந்தனைத்
திரும்பக் கொணர்ந்தளிக்கவில்லையா?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;
6. தியாகராசனுக்குத் துணைவனான எனது
வீரச்செயல்களைக் கேட்டதில்லையோ?
அறியாது என்னென்னவோ பேசுகின்றீர்,
பெண்டிரே, என்மீது கருணையின்றி;

இப்பாடல் கண்ணன் ஆய்ச்சியரிடம் தன்னைப் பற்றிப்
பகர்வதாக
சோமகன் - மீன் அவதாரத்தில் நிகழ்ந்தது
திமிங்கலம் - சங்குவடிவ அசுரன்

Kannada

ಪ. ಏ(ಮೇ)ಮೋ ತೆಲಿಯಕ ಪಲಿಕೆದರು ಚೆಲುಲಾರ

ನಾ ಮೀದ ದಯೆ ಲೇಕ

ಚ೦. ಮುನು ಮನ್ನರ ಗಿರಿ ಮುನುಗ ಕೂರ್ಮೈ

ವೀಪುನ ತಾಲ್ಲಗ ಲೇದಾ (ಏ)

ಚ೨. ಕರಿ ರಾಜು ಮಕರಿಚೇ ಗಾಸಿ ಜೆನ್ನಗ ನೇನು

ಕರುಣ ಜೂಡ ಲೇದಾ (ಏ)

ಚ೩. ವೆರವಕ ನೀಟ ಜೊಚ್ಚಿನ ಸೋಮಕುನಿ ಕೊಟ್ಟಿ

ವೇದಮು ತೇಲೇದಾ (ಏ)

ಚ೪. ಕಾಳಿನ್ದಿ ಲೋನಿ ಕಾಳಿಯುನಿ ಮದಮ್ಬುನು

ಕಾಲ(ನ)ಣಚೆ ಲೇದಾ (ಏ)

ಚ೫. ಮಕರಮು ಕೊಮ್ಮೋಯಿನ ಗುರು ಪುತ್ರನಿ

ಮರಿ ತೆಚ್ಚಿ(ಯೊ)ಸಗೆ ಲೇದಾ (ಏ)

ಚ೬. ತ್ಯಾಗರಾಜನಕು ಸಖುಡೈನ ನಾದು

ಪ್ರತಾಪಮು ವಿನ ಲೇದಾ (ಏ)

Malayalam

೧. ಏ(ಫ್ರೆ)ಫ್ರೆ ತಲೆಯಕ ಪಲಿಕೆರರು ಫಲಬಲಾರ
ನಾ ಮೀರ ದಯ ಲೇಕ

೨. ಮುಗು ಮಗರ ಗಿರಿ ಮುಗುಗ ಕುರ್ಮಮೆ
ವೀಪುಗ ತಾಲ್ಪಗ ಲೇರಾ (ಏ)

೩. ಕರಿ ರಾಜು ಮಕರಿಚೆ ಗಾಸಿ ಜೇನಗ ನೇನು
ಕರುಣ ಜುಲ ಲೇರಾ (ಏ)

೪. ವರವಕ ನೆರ ಜೊಚ್ಚಿನ ಸೋಮಕುನಿ ಕೊಟ್ಟಿ
ವರಮು ತೇಲೇರಾ (ಏ)

೫. ಕಾಳಿನ್ದಿ ಲೋನಿ ಕಾಳಿಯುನಿ ಮದಮ್ಬುನು
ಕಾಲ(ನ)ಣಚೆ ಲೇರಾ (ಏ)

೬. ಮಕರಮು ಕೊಮ್ಮೋಯಿನ ಗುರು ಪುತ್ರನಿ
ಮರಿ ತೆಚ್ಚಿ(ಯೊ)ಸಗೆ ಲೇರಾ (ಏ)

೭. ತ್ಯಾಗರಾಜನಕು ಸಖುಡೈನ ನಾದು
ಪ್ರತಾಪಮು ವಿನ ಲೇರಾ (ಏ)

Assamese

೧. ಎ(ಮೆ)ಮೆ ತಲೆಯಕ ಪಲಿಕೆರರು ಚೆಲೂಬ

ನಾ ಮೀರ ದಯ ಲೇಕ

೨. ಮುಗು ಮಗರ ಗಿರಿ ಮುಗುಗ ಕುರ್ಮಮೆ

ವೀಪುಗ ತಾಲ್ಪಗ ಲೇರಾ (ಎ)

೩. ಕರಿ ಬಾಜು ಮಕರಿಚೆ ಗಾಸಿ ಜೇನಗ ನೇನು

ಕರುಣ ಜುಲ ಲೇರಾ (ಎ)

೪. ವರವಕ ನೆರ ಜೊಚ್ಚಿನ ಸೋಮಕುನಿ ಕೊಟ್ಟಿ

বেদমু তেলেদা (এ)

চ৪. কালিন্দি লোনি কালিয়ুনি মদম্বু

কাল(ন)গচ লেদা (এ)

চ৫. মকবমু কোঁয়ায়িন গুরু পুত্রনি (kompōyina)

মৰি তেচ্চি(য়ো)সগ লেদা (এ)

চ৬. অগৰাজুনকু সখুডৈন নাদু

প্রতাপমু বিন লেদা (এ)

Bengali

প. এ(মে)মো তেলিয়ক পলিকেদরু চলুলার

না মীদ দয় লেক

চ১. মুনু মন্দর গিরি মুনুগ কুমমৈ

বীপুন তাল্চগ লেদা (এ)

চ২. করি রাজু মকরিচে গাসি জেন্দগ নেনু

করুণ জুড লেদা (এ)

চ৩. বেরবক নীট জোচ্চিন সোমকুনি কোটি

বেদমু তেলেদা (এ)

চ৪. কালিন্দি লোনি কালিয়ুনি মদম্বু

কাল(ন)গচ লেদা (এ)

চ৫. মকরমু কোঁয়ায়িন গুরু পুত্রনি (kompōyina)

মৰি তেচ্চি(য়ো)সগ লেদা (এ)

চ৬. অগরাজুনকু সখুডৈন নাদু

প্রতাপমু বিন লেদা (এ)

Gujarati

પ. એ(મે)મો તૈલિયક પલિકેદરુ ચૈલુલાર

ના મીદ દય લેક

ચ૧. મુનુ મન્દર ગિરિ મુનુગ કુમમૈ

- ବୀପୁନ ତାତ୍ପ୍ୟଗ ଲେଖା (ଅ)
ଅ୨. କ୍ଷରି ରାଜୁ ମକ୍ଷରିଏ ଗାସି ଝଞ୍ଜଗ ନେନୁ
କ୍ଷରା ଝୁଟ ଲେଖା (ଅ)
ଅ୩. ବୈରବକ ନୀଟ ଝଞ୍ଜିନ ସୋମକ୍ଷୁନି କାଠିଟି
ବେହ୍ମୁ ତେଲେଖା (ଅ)
ଅ୪. କାଠିନ୍ଦି ଲୋନି କାଠିଧୁନି ମହମ୍ଭୁନୁ
କାଲ(ନ)ରାଧ ଲେଖା (ଅ)
ଅ୫. ମକ୍ଷରମୁ କାଠିଧୁନି ଗୁରୁ ପୁତ୍ରୁନି
ମରି ତାଞ୍ଜି(ଧା)ସଗ ଲେଖା (ଅ)
ଅ୬. ତ୍ୟାଗରାଜୁନକ୍ଷୁ ସମ୍ଭୁଟିନ ନାକ୍ଷୁ
ମତାପମୁ ବିନ ଲେଖା (ଅ)

Oriya

- ପୂ. ୧(ମୋ)ମୋ ଡେଲିକ ପଲିକେଦରୁ ଡେଲିକାର
ନା ମୀଦ ଦୟ ଲେଖ
୧୧. ମୁନୁ ମନ୍ଦର ଗିରି ମୁନୁଗ କୁମ୍ଭମୈ
ଝୁମ୍ଭନ ଡାଲ୍‌ତଗ ଲେଖା (୧)
୧୨. କରି ରାଜୁ ମକ୍ଷରିତେ ଗାସି ଜେହଗ ନେନୁ
କରୁଣା ଜୁଡ ଲେଖା (୧)
୧୩. ଝେରଝକ ନୀଟ ଜୋଜିନ ସୋମକ୍ଷୁନି କୋଜି
ଝେଦମୁ ଡେଲେଖା (୧)
୧୪. କାଳିନ୍ଦି ଲୋନି କାଳିଧୁନି ମହମ୍ଭୁନୁ
କାଲ(ନ)ରାଧ ଲେଖା (୧)
୧୫. ମକ୍ଷରମୁ କୋଝୋଧିନ ଗୁରୁ ପୁତ୍ରୁନି
ମରି ଡେଜି(ଧୋ)ସଗ ଲେଖା (୧)
୧୬. ତ୍ୟାଗରାଜୁନକ୍ଷୁ ସମ୍ଭୁଟିନ ନାକ୍ଷୁ
ପ୍ରତାପମୁ ଝିନ ଲେଖା (୧)

Punjabi

ਪ. ਏ(ਮੇ)ਮੋ ਤੇਲਿਯਕ ਪਲਿਕੇਦਰੁ ਚੇਲੁਲਾਰ

ਨਾ ਮੀਦ ਦਯ ਲੇਕ

ਚ੧. ਮੁਨੁ ਮਨਦਰ ਗਿਰਿ ਮੁਨੁਗ ਕੂਰਮਮੈ

ਵੀਪੁਨ ਤਾਲਚਗ ਲੇਦਾ (ਏ)

ਚ੨. ਕਰਿ ਰਾਜੁ ਮਕਰਿਚੇ ਗਾਸਿ ਜੇਨਦਗ ਨੇਨੁ

ਕਰੁਣ ਜੂਡ ਲੇਦਾ (ਏ)

ਚ੩. ਵੇਰਵਕ ਨੀਟ ਜੋਚਿਨ ਸੋਮਕੁਨਿ ਕੋਟਿ

ਵੇਦਮੁ ਤੇਲੇਦਾ (ਏ)

ਚ੪. ਕਾਲਿਨਿਦ ਲੋਨਿ ਕਾਲਿਯੁਨਿ ਮਦਮਬੁਨੁ

ਕਾਲ(ਨ)ਣਚ ਲੇਦਾ (ਏ)

ਚ੫. ਮਕਰਮੁ ਕੋਮਪੋਯਿਨ ਗੁਰੁ ਪੁਤ੍ਰੁਨਿ

ਮਰਿ ਤੋਚਿ(ਯੋ)ਸਗ ਲੇਦਾ (ਏ)

ਚ੬. ਤਯਾਰਗਾਜੁਨਕੁ ਸਖੁਡੈਨ ਨਾਦੁ

ਪ੍ਰਤਾਪਮੁ ਵਿਨ ਲੇਦਾ (ਏ)